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Intercultural Mentorship as a Leadership Role

Introduction

Intercultural mentorship requires special knowledge, skills, and attitudes (Osula and Irvin 2009; Dominguez Garcia 2012:109-116; Crutcher 2006:67-74). Leader mentoring in intercultural contexts entails a way of living that inspires the mentee to develop a "similar mentoring mindset" (Rayford 2014:15). This article describes the importance of intercultural mentoring as a leadership role. The study starts with an evaluation of Osuna and Irvin's model of cultural awareness. Then, it explores the concept of intercultural competence in mentoring, describes and illustrates the leader mentoring relationship in an intercultural context, and applies the concept to a university setting.

Evaluation

Osula and Irvin employ a conceptual model of cultural awareness to describe how a third culture perspective could generate culturally appropriate behavior and meaningful intercultural mentoring relationships (2009:47). In the first part of their article, the authors define intercultural mentoring as the interactive relationship between a mentor and a mentee who comes from a different culture. Then, they present three key elements of their conceptual model: culturally appropriate behavior, a meaningful mentoring relationship, and specific mentoring outcomes. They affirm that the constructs of cultural sensitivity, cultural empathy, and cultural competence establish "a framework for understanding what is considered

culturally appropriate behavior in an intercultural context" (38). In the section that describes meaningful mentoring relationships and specific mentoring outcomes, based on the findings of the GLOBE project, the authors illustrate how a mentor should have a people oriented or a task focused approach. They point out that the chosen approach depends on the mentee' individualistic or collectivist culture, building or preservation of harmony in a collectivist society, and the effect that power distance has on communication between the mentor and the protégé.

In the second part of the article, the authors focus on the main construct of their conceptual model: cultural awareness. They discern three levels of analysis of cultural awareness: general cultural awareness, cultural self-awareness, and situation-specific awareness. They assert that expertise in these three areas will lead a mentor to develop an "etic perspective, or *metacultural grid,* [that] corresponds to an analytical framework outside of any specific culture" (Osula and Irvin 2009:44). They employ a "third-culture perspective" to expand on this ability to transcend the individual perspective of the actors engaged in an intercultural relationship. According to Hammer, Gudykunst, and Wiseman, this

> third-culture perspective is neither from the sojourner's own culture nor from the host culture. Rather it is a frame of reference for understanding intercultural interactions in general. The third-culture perspective acts as a psychological link between the sojourner's own cultural perspective (i.e., assumptions, values, learned behaviors, etc.) and the perspective of another culture. (1978:384)

In the third part of the article, the authors apply the implications of their model of cultural awareness to the field of mentorship as a leadership role. They consider that "as cultural awareness in the mentoring relationship increases, the relationship is enhanced as the mentor and mentee engage in culturally appropriate behavior that affects the mentoring outcomes" (Osula and Irvin 2009:45). In the fourth part of their article, they analyze from the perspective of their conceptual model the five phases of the intercultural mentoring process, as outlined by Murphy and Ensher (1997:212-233). In the conclusion, the authors confirm that "leaders who desire to incorporate mentoring into their own leadership repertoire should take into account the cultural nuances that mentees bring to mentoring relationships and capitalize upon this awareness in order to improve interactions with mentees" (Osula and Irvin 2009:47). They recommend that future research should include case studies, the search for emic mentoring practices and etic mentoring models, and assessments of cultural awareness (Osula and Irvin 2009:47, 48).

Their article is well written and introduces a conceptual model of the relationship between cultural awareness and intercultural mentorship that could apply to different domains, such as missions and education. The authors present a logical sequence of how a culturally aware mentor may adopt a third-culture perspective that results in culturally appropriate behavior, and how, in turn, that enhances meaningful mentoring relationships that will generate specific mentoring outcomes. This proposed sequence is reinforced with good definitions and explanations of the key terms and with relevant illustrations that support how the relationship between a mentor and a mentee may work well when they come from different cultural settings.

Osula and Irvin decided to employ the concept of cultural awareness as the foundation of their model although they recognize that the term is not "easily defined and is often employed analogously in the literature with constructs such as cultural sensitivity, cross-cultural competence, and cross-cultural effectiveness" (41). They define cultural awareness as "the ability to adopt a third-culture perspective in intercultural interactions in order to enact culturally appropriate behavior and to establish meaningful relationships with individuals from cultures different from one's own" (44).

I consider that cultural awareness as defined by Osula and Irvin describes a limited engagement with another culture. To participate in meaningful cross-cultural relationships, a mentor needs to "*adopt* a third-culture perspective" that will "*enact* culturally appropriate behavior" (41; emphasis added). I believe that while their proposed approach has theoretical value shown through a clear differentiation between its elements, it also has limitations. First, the authors do not clearly distinguish between "meaningful" or "effective" relationships and specific mentoring outcomes. Second, in their proposed model, the mentor only adopts a third-culture perspective as an incidental or accessory competence. It could be argued that their view on adopting a third-culture perspective seems more of an activity rather than adopting a new way of living.

Intercultural Competence

According to the literature research I conducted for this article, intercultural competence is a better construct that will have the same explanatory power as cultural awareness as used by Osula and Irvin and surpass the limitations of their term. While some definitions of intercultural competence found in literature are analogous to Osula and Irvin's construct of cultural awareness, other authors add elements that make the concept richer and more comprehensive.

A similar and general definition of intercultural competence is the ability "to work and develop primary relationships with individuals from distinct cultures" (Yancey 2009:377). According to Janet Bennett, there is "a fair consensus that we are describing the capacity to interact effectively and appropriately across cultures" (2014:157). There is a similarity even with Osula and Irvin's idea that bridging cultures requires the capacity to adopt or enact culturally appropriate behaviors. For instance, Christina Collins defines intercultural competence as the "*adaptation* of cognitive, affective, and behavioral responses to persons of diverse cultures with the objective of maintaining and developing relationships regardless of ethnic, racial, religious, or cultural differences" (2013:16; emphasis added).

Intercultural competence is indeed the ability "to think and act in interculturally appropriate ways" (Hammer, Bennett, and Wiseman 2003:422). The literature identifies skills, knowledge, and attitudes as the key components of intercultural competence (Shah-Gordon 2016:10). Darla Deardorff states, "Intercultural competence involves the development of one's skills and attitudes in successfully interacting with persons of diverse backgrounds" (2004:14). Later, she refines her definition as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (2008:33).

A significant number of researchers considers cultural awareness a component of intercultural competence (Byram 1997:63; Collins 2013:14; Deardorff 2006:254; Fantini 2009:457; Paige 2004:87). For example, Maureen Cuevas defines intercultural competence as

> having attained a repertoire of tools that allows the practitioner to engage and work with multicultural clients (cross-cultural skills), having developed specific insight and information about diverse groups (cross-cultural knowledge), and possessing positive attitudes and beliefs about diverse populations and cross-cultural practice in general (cross-cultural awareness); a long-term, ongoing process of development. (2002:14, 15)

Brian Spitzberg and Gabriella Changnon propose five categories of contemporary models of intercultural competence: compositional, coorientational, developmental, adaptational, and causal path process. They recognize that the categories are "purely subjective" (2009:10), but they represent an attempt to review the rich palette of theories, constructs, and conceptualizations in the field of intercultural competence. Compositional models single out hypothesized elements of cultural competence without indicating the relationship between these elements. The compositional models simply list attitudes and skills, such as motivation and self-reflection, with the expectation that they will reverberate into the behavior

sphere when the intercultural interactions take place. Examples of compositional models are the *Intercultural Competence Components Model* (Howard-Hamilton, Richardson, and Shuford 1998) and Deardorff's *Pyramid Model of Intercultural Competence* (2006). Deardorff redesigned this model to indicate causal relationships between the components, however the attitudes serve as a basis of both models she created to illustrate the acquisition of intercultural competence (2008:479).

Co-orientational Models focus on the interactional process that naturally occurs when people engage another culture with the hope to improve their level of intercultural competence. According to Spitzberg and Changnon, the "subsequent progress in interaction seems logically predicated upon the achievement of some base level of co-orientation toward the common referential world" (2009:15). Examples of co-orientational models are the *Intercultural Interlocutor Competence Model* (Fantini 1995) and *Intercultural Competence Model* (Byram 1997).

Developmental models draw attention to the progressive nature of human interactions and relationships that build superior levels of intercultural competence over a significant period of time. Spitzberg and Changnon comment that "just as adults are generally considered more interactionally competent than infants, due largely to the learning process that provides for stages of growth to build sequentially upon one another, developmental models often attempt to identify the stages of progression that would mark the achievement of more competent levels of interactions" (2009:21). Influential models in this category include the *Developmental Intercultural Competence Model* (Bennett 1986) and the *U-Curve Model of Intercultural Adjustment* (Gullahorn and Gullahorn 1963).

Adaptational models underline the interdependence of multiple interactants that shape the process of mutual adjustment. "To a large extend, the process of adaptation is a *prima facie* of competence by demonstrating the movement from an ethnocentric perspective in which adaptation is not seen as important to a more ethnorelative perspective in which adaptation is the *sine qua non* of intercultural interaction" (Spitzberg and Changnon 2009:24). The *Intercultural Communicative Competence Model* (Kim 1988) and the *Intercultural Communicative Accommodation Model* (Gallois et al. 1988) are examples of adaptational models.

Causal process models "typically take a form similar to a path model, with an identifiable set of distal-to-proximal concepts leading to a downstream set of outcomes that mark or provide a criterion for competence" (Spitzberg and Changnon 2009:10). One characteristic of causal path models is that upstream and downstream variables influence each other (29). The *Multilevel Process Change Model of Intercultural Competence* (Ting-Toomey 1999) and the *Model of Intercultural Communication Competence* (Arasaratnam 2007) are notable causal path models.

These five models of intercultural competence are not mutually exclusive, but rather complement each other. The models represent contemporary attempts to simplify the extraordinary complex reality of interpersonal, communicative, and intercultural competence that are associated with more than three hundred concepts and factors. Spitzberg and Changnon (2009) remark that most models have in common at least five elements: attitudes, knowledge, skills, context, and outcomes. The authors argue that any comprehensive model will need to incorporate these categories.

Compared to cultural awareness, intercultural competence offers a more comprehensive and integrative description of the ability to act in a culturally appropriate way. Intercultural competence entails more than performing a significant intercultural activity or enacting culturally appropriate behavior. An intercultural competent individual switches from knowing and doing, to actually being in the process of developing the capacity to interact across cultures.

Mentorship as a Leadership Role

The term "mentor" and its related derivates come from Greek mythology. When Odysseus, the king of Ithaca, embarked on an odyssey to fight in the Trojan War, he entrusted his friend Mentor with the care of his son, Telemachus. The earliest evidence of an actual mentor is that of Imhotep, the great vizer of Pharaoh Djoser, who ruled during the Third Dynasty (Loue 2011:1). Nowadays, the word "mentor" typically "refers to a senior individual who provides guidance and assistance to a more junior individual, typically referred to as a protégé (or mentee)" (Dougherty, Turban, and Haggard 2011:140).

Mentoring is the "process whereby one guides, leads, supports, teaches, and challenges other individuals to facilitate their personal, educational, and professional growth and development through mutual respect and trust" (Wright-Harp and Cole 2008:8). Mentoring includes characteristics of other major relationships such as parenting, friendship, counseling, and coaching because a mentor offers "multiple forms of guidance and support and must assume a range of different roles throughout all phases of the relationship" (Crutcher 2006:59).

Mentoring as a leadership role represents "a high level advisory and transformational service to those who we perceive will one day become our future leaders" (Shenkman 2008:xvi). There is an important difference between traditional mentoring and leader mentoring. Initially, a mentor was an adult male who assumed the crucial job of protecting and instructing a boy during his critical years of growth (Griffith 2001:35). Later, a mentor became an adviser and a guide who assists and inspires a young

adult to find meaning in life and attain success. This type of mentoring is common in fields like medicine, the arts, and business (Edmondson Bell-Smith and Nkomo 2017:238). Mentoring as a leadership role aims higher than assisting a mentee to acquire competence in a certain professional field. A mentor leader measures success by different standards than those commonly accepted in the contemporary culture. Dungy states, "Mentor leadership is all about shaping, nurturing, empowering, and growing. It's all about relationships, integrity, and perpetual learning. Success is measured in changed lives, strong character, and eternal values rather than material gain, temporal achievement, and status" (2010:xviii).

Both competence and character are essential in defining success. An organization risks its own mission if incompetent people occupy key positions. On the other side, most people do not recognize competence without morality (Rae 2018:11). Competence without character may temporarily advance the agenda of an institution, however, it is inconceivable to consider leader mentoring without a harmonious development of both character and competence, especially since a mentee needs to trust mentor leaders to follow them (Covey 2018:30-31). There is a large array of characteristics that specifically describe competence and character in mentoring, in general, and key traits that are *sine qua non* in cross-cultural leader mentoring.

Based on a systematic review of the literature on mentoring that covered more than thirty years, Dominguez Garcia highlights clusters of characteristics that fall under the broad categories of competence and character, and offers a list of the most cited mentor qualifications (2012:109-116). For instance, he mentions eight mentoring dimensions that, according to Darwin, group together characteristics the mentees ascribe to their mentors (2004:29-41). The authentic dimension includes character traits, such as being honest, loyal, and fair, and the competent dimension identifies mentors who are knowledgeable, professional, and experienced, among other qualities (Dominguez Garcia 2012:110-111).

In interviews with successful cross-cultural mentors, Crutcher identified several key traits that are critical in intercultural relationships: selflessness, listening, honesty and acceptance, patience and persistence, and vision (2006:67-74). The author remarks that most of the mentors in her study possessed what she refers to as the three Vs: "value, virtues, and vision. They have a clear belief system (values), a good knowledge of their own strengths and limitations (virtues), and a defined aspiration for the future (vision) of themselves and of society" (125).

Cross-cultural mentor leaders integrate attitudes, beliefs, values, commitments, skills, and culturally appropriate behaviors into what James Olthius (1985) calls a "vision of life," a worldview that they

intentionally share with their mentees. Citing Crow and Matthews (1988), Sherrill Rayford affirms that mentoring as a leadership role is "the process whereby an individual is informed, involved, and dedicated to the coaching of a mentee who will ultimately be inspired to develop a similar mentoring *mindset*" (2014:15, emphasis added). In this process, the mentor's worldview will progressively overlap with the worldview of the protegés in such a way that they will share common values and goals but none of them will lose their identity (Fantini 1995:151).

A cross-cultural mentor leader will have the ability "to understand other worldviews" (Anderson 2016:39), and will be able to *adopt* a third view perspective, as Osula and Irwin describes it in their model. However, as a successful cross-cultural mentor moves to a higher level of intercultural competence, they *possess* a third culture perspective because it is an essential part of their "third culture worldview." Based on their studies in India in the 1950s, Ruth Hill Useem and John Useem, two social scientists, coined the terms "third culture" (Useem, Useem, and Donoghue 1963:169) and "third culture kids" (Useem and Downie 1976). David Pollock and Ruth Van Reken (1999) use the expression "third culture kids" to describe children who grow up multiculturally and develop an interstitial or third culture identity. Building on this concept, Yang et al. wrote about Chinese international students who spent their university years in the USA and worked "to develop a third culture worldview system whereby they [could] integrate and transcend worldviews deriving from both Chinese and American Cultures" (2006:35). With the presupposition that a mentor leader will assist a mentee in the process of this integration, I will employ the term "third culture worldview" to depict an enhanced model of leader mentoring.

A third culture worldview represents the intersection of attitudes, beliefs, values, commitments, skills, and behaviors that come from different cultural perspectives and form a new *modus vivendi* that inspires transformation. I agree with Osuna and Irwin that cultural awareness is important in mentoring as a leadership role, however I consider that intercultural competence incorporates cultural awareness and fosters a better mediation between the culture of the mentor and that of the mentee. In my understanding, moving from cultural awareness to intercultural competence is similar to escaping the tension of being "bicultural" and becoming "intercultural" (Spitzberg and Changnon 2009:18). When the leader mentor is a third culture individual and the mentee identifies with one of the multiple cultures that fuse into the interstitial culture of the mentor, the process of leader mentoring has a higher chance of generating successful mentoring outcomes. I will illustrate this process in the next section, where I will present a biblical case study. Meanwhile, I want

to also introduce the concept of spiritual intelligence from a Christian perspective. I disagree with Zohar and Marshal who affirm that spiritual intelligence "is not about being religious" (2001:8). For me, spiritual intelligence is not a natural but a supernatural endowment, a divine insight that bestows value and purpose to human beings, reconciles cultures, and boosts the process of leader mentoring. A third culture worldview that invites both intercultural competence and spiritual intelligence facilitates the transforming imitation that is called discipleship in a religious setting.

Paul the Mentor-Discipler

While the term "mentor" does not appear in the Bible, the concept surely exists and there are several biblical relationships that contemporary readers of the Scripture can easily identify as mentor-mentee rapports, such as Moses-Joshua, Eli-Samuel, Elijah-Elisha, and Paul-Timothy. A biblical mentorship relationship may be a part of a mentoring chain. In the Old Testament, Jethro advised Moses, Moses tutored Joshua, and Joshua trained the leaders of Israel's army. In the New Testament, "Barnabas mentored Paul and brought him to Antioch; Paul mentored Timothy in Antioch whom Paul left in Ephesus to train faithful men; Timothy helped train Epaphras who worked in Collose; and Epaphras trained others also in Hierapolis and Laodicea" (Appollis 2010:13). In this section, I employ the mentoring relationship between Paul and Timothy to illustrate intercultural mentorship as a leadership role.

The apostle Paul remarkably fits the description of a mentor leader that is "*informed, involved, and dedicated* to the coaching of a mentee who will ultimately be inspired to develop a *similar mentoring mindset*" (Rayford 2014:15, emphasis added). A complex personality with a multifaceted background, Paul is a powerful exponent of multilingualism and multiculturalism. Being reared in Tarsus of Cilicia, a Greek learning center with educational and philosophical traditions, granted Paul, a diaspora Jew, the opportunity to feel at home in the Greco-Roman world (Porter 2008:2, 3). Considerable evidence suggests that

> Paul had a good broad Greek education up to at least "secondary" level, and at least some real exposure to a rhetorical curriculum. Further, he had at least an intelligent layman's interest in and some knowledge of the terminology and concepts of several "schools" of philosophy. It is therefore most reasonable to argue that Paul could have had quite a degree of both Greek and Jewish education before coming to Jerusalem, both most probably conducted in Greek. (Forbes 2013:135)

The Roman layer of Paul's socio-cultural background also informs his remarkable profile. As a Roman citizen (Acts 16:37; 22:25-28), he probably learned Latin (Moyise 2010:4) and he knew his legal rights (Acts 25:10-12). His frequent use of athletic and legal terminology, his extensive travels in the Roman Empire, and different contacts with Roman officials, conferred on Paul not only familiarity but also expertise in the Greco-Roman world (Porter 2008:5, 6). However, in spite of a solid cultural and social location in the Greco-Roman sphere of influence, Paul made little attempt to accommodate himself or the people of God within the Hellenistic worldview. "To turn to Paul after reading most other Diaspora literature is to be struck by his minimal use of Hellenistic theology, anthropology, and ethics" (Barclay 1996:390).

Paul constantly and resolutely identifies himself as a Jew (Rom 11:1; 2 Cor 11:22; Phil 3:5, 6). Using Phil 3:5, 6 as a framework, Porter mentions that Paul considered himself Jewish by birth and circumcision, a descendant of the patriarchs, belonging to the tribe of Judah that has its political and religious center in Jerusalem, a native speaker of Aramaic, and a committed Pharisee, full of zeal and self-righteousness (2016:27-30). Paul received his rabbinic education from Gamaliel, a grandson of Hillel, the founder of one major Jewish schools of thought (Acts 22:3; McKechnie 2013:108). In his letter to the Galatians, Paul states, "I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers" (Gal 1:14). He did not brag about his remarkable progress in the knowledge and practice of the core values of Judaism because his zeal for its ancestral traditions led him to persecute the people of God (Oakes 2015:54). In first century Judaism, "zeal" not only described "strict adherence to God's laws but violent opposition to those who broke them or caused others to break them" (Moyise 2010:3).

Paul's dramatic conversion initiated a radical worldview transformation in his life that had an enduring impact on the development of the Christian church and on the people he served. The revelation of Jesus challenged his impressive religious education with the knowledge of Christ crucified (1 Cor 2:2), enhanced his multicultural identity to the supreme privilege of being "one in Christ" (Gal 3:28), and channeled his fiery zeal into a passionate, self-sacrificing service to humanity, following the model of his Savior and Lord (Phil 2:5).

Paul powerfully illustrates the concept of a "third culture worldview." A third culture worldview represents more than the fusion of two distinct cultures into a third one or that can successfully mediate between two cultures. As I previously mentioned, a third culture worldview represents the unique blending of different cultural perspectives that creates a new way of life, which inspires in other people the desire to experience a similar

transformation. After his conversion, Paul does not emphasize a certain cultural dimension, except for the purpose of defending his apostleship or defining his mission. He does not describe the identity of someone who knows Jesus as a person possessing "cultural fluidity" (Cronin 2016:63), but he introduces the transformed person as a "new creature" in Christ (2 Cor 5:17).

Paul's third culture worldview brought together new attitudes, beliefs, values, skills, commitments, and actions. His new *modus vivendi* incorporated both intercultural competence and spiritual intelligence that enabled him to embark on meaningful mentoring relationships that inspired his mentees to experience a similar worldview transformation. For Paul, intercultural competence or intercultural proficiency is more than "tactical adaptability," the ability to interact with people from different ethnic and religious background. It was the ability to win people to Christ (1 Cor 9:19-23). Spiritual intelligence is a *sine qua non* condition of possessing a Christian third culture worldview. A natural person becomes spiritual when the Holy Spirit enlightens the darkness of their common way of thinking and brings the revelation of Christ and him crucified to the center of their worldview (Nae 2003:305, 306). Possessing the mind of Christ (1 Cor 2:16), enables the spiritual person to clearly grasp the reality of the great controversy, to accept the mission of God as their highest honor and priority, and to act in a spiritually appropriate way.

Spiritual intelligence represented for the apostle Paul more than sporadic moments of divine inspiration. While it is true that Paul received many visions, especially in the crucial moments of his life (Acts 9:10.12, 16:9; 2 Cor 12:1), he also was led by the Holy Spirit at different stages of his ministry (Acts 13:9). When he acted in a culturally appropriate way, accepting the suggestion of the leaders of the church in Jerusalem to undertake a rite of purification (Acts 21:23-26), he practically cut short his ministry and his life. However, I will focus on a segment of his ministry when he acted in both culturally and spiritually appropriate ways: during his mentoring relationship with Timothy.

Paul met Timothy in Lystra, during his first missionary journey. Timothy's mother was a believer of Jewish descend and his father was a Greek (Acts 16:1). Timothy grew up under the genuine spiritual influence of his grandmother Lois and his mother Eunice and developed a "sincere faith" (2 Tim 1:5). The community of believers at Lystra and Iconium spoke well of Timothy (Acts 16:2). Paul saw leadership potential in Timothy and invited him to join a small group of missionaries the apostle led with the ambitious goal "to preach the gospel where Christ was not known (Rom 15:20). Paul initiated a remarkable mentoring relationship and he approached leader mentoring with the best information available, the knowledge of

Jesus Christ crucified, with a genuine total involvement, a day and night interest and disposition to serve, with unreserved dedication, and an inspiring spirit of sacrifice. The apostle channeled everything he was and had into the relationship with the purpose of inspiring a similar way of thinking and living. In a final charge to Timothy, Paul testifies, "You . . . know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings" (2 Tim 3:10-11).

Paul's relationship with Timothy reveals several key characteristics of mentorship as a leadership role. First, a leader mentor or a discipler is intentional. The invitation Paul addressed to Timothy to join him in preaching the gospel was not accidental. The apostle saw in Timothy a noble character and someone with the potential to grow. Paul's loving mentor relationship with Timothy began with choosing Timothy as the right person to accompany him in serving the gospel. From that point forward, Paul mentored Timothy by equipping him for the tasks of ministry, empowering him for success, employing him for effectiveness at the church in Ephesus, and by communicating his love, respect, and appreciation for Timothy as a son, brother, and messenger of Christ (Hoehl 2011:41). This chain of actions clearly indicates intentionality.

Second, a discipler has the courage to recognize his sinfulness and vulnerability. In his first letter to Timothy, Paul wrote: "Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst" (1 Tim 1:15). A converted mentor will have the moral authority to encourage or confront a mentee only if he/she regards his/her mentee as a forgiven companion. "When confronting the mentee, the mentor speaks as a sinner, and when receiving hard counsel, the mentee hears as a sinner" (Williams 2005:103).

Third, a leader mentor invites the mentee to be a partner. David Bartlett mentions that partnership and interdependence are clues to "strong mentorship like relationships" (2018:24). Paul sent Timothy to the church in Thessalonica as a "brother and co-worker in God's service in spreading the gospel of Christ, to strengthen and encourage you in your faith, so that no one would be unsettled by these trials" (1 Thess 3:2, 3). There are other occasions when Paul treated his mentees as partners and co-workers (Rom 16:21; 2 Cor 8:23).

Fourth, a true mentor is supportive. According to Stacy Hoehl, "Paul encouraged Timothy to focus on three spiritual priorities of the ministry, including nourishment from God's Word, training in godliness, and a mission-minded approach to ministry" (2011:41). In his second letter to Timothy, Paul exhorted him to be strong in his relationship with God and to face hardships in ministry with courage and perseverance (2 Tim 2:1, 3-6).

Fifth, a mentor leader initiates a chain of leadership. "And the things

you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (2 Tim 2:2).

Sixth, a discipler develops a strong relationship with their mentee. For Paul, Timothy was his "beloved and faithful child in the Lord" (1 Cor 4:17). Writing to the Philippians, Paul says, "I have no one *like-minded*, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel" (Phil 2:20–22).

Application to a University Setting

There are three major educational agencies: the family, the church, and the school (Knight 1998:205). Each educational agency provides a natural setting for mentorship in which the mentor, the parent, the pastor, or the teacher has the privilege and the responsibility to engage the mentee, the child, the church member, or the student, in a loving relationship that will expand their understanding of life and its purpose. Educators have underlined the role of educational agencies and stressed the importance of an intentional and sustained cooperation between them in reaching the goal of developing the character of children and young adults for this life and for eternity. In the last part of this article, I will apply the concept of mentorship as a leadership role to a university context.

Forming leaders through mentorship is a process of assisting the worldview transformation of disciples who will be equipped, empowered, and motivated to assist others in making disciples. It is an ongoing discipleship process or a continuous chain of mentorship. A university provides an ideal setting for mentorship both in terms of time and proximity. The students spend about four years on campus during their university studies and this period represents an exposure to the discipleship process similar to that of the disciples of Jesus. During the university years, a teacher has more time to interact with a student than their own family or pastor, and the frequency of interactions naturally increases as many students live on campus and are engaged together with their mentors in a significant number of curricular and co-curricular activities.

I have spent more than twenty years in three Adventist universities, working as chaplain, administrator, or teacher, and I have had the privilege to mentor several students that are now occupying positions of leadership in the Adventist Church. It is their gracious recognition of the importance of finding a mentor during the university years that encourages me to share my experience as a mentor leader. I have always worked with the full awareness that the university years are crucial for the personal development of a young adult before he or she starts working and founding

a family. Speaking about university students, Garber remarks that "it is those who develop a worldview that can address the challenges of coherence and truth in a pluralistic society . . . who find a relationship with a mentor who incarnates that worldview . . . and who choose to live among others whose common life is an embodiment of that worldview . . . who continue on with integrity into adulthood" (2007:34).

Only God can value our integrity, however I can affirm that I myself have experienced the powerful impact of Garber's worldview-mentor-community sequence before I engaged in assisting students that were searching for meaning in life. I lived my formative years in an atheistic society; however, I developed a theistic worldview that helped me face my own life challenges with a precious sense of God's leading presence. I had the privilege of meeting mentors who illustrated to me Christ's humility, spirit of sacrifice, dignity, and vision, and I have belonged for many years to a small group of friends that have provided unconditional support, gentle correction, and constant encouragement. What I have received, I try to pass on.

To assist students in shaping a biblically-informed worldview, I designed a course that deals with the transforming work of the Holy Spirit, the devotional principles that guide the spiritual life, and the means of grace that foster growth in Christ. The course has been created to facilitate, in the setting of the great controversy, a discovery of God, our holy and loving heavenly Father, a saving encounter with Jesus Christ, our mighty Redeemer and perfect Example, and an experimentation of the transforming power of the Holy Spirit, our reliable Comforter and trusting Counselor. The guiding thread of the course is the progressive, redemptive, and transforming work of the Holy Spirit as he attracts, convicts, renews, and transforms lives that respond to his intervention. The academic and practical journey begins with the revelation of a spiritual worldview, then opens to knowledge and experimentation of the themes of conversion, transformation, consecration, empowerment, guidance, and motivation. The course concludes with a demonstration of the divine power in selfless service. The basic presupposition of this course is that human beings cannot produce a genuine biblical spirituality, but that it is rather the result of the progressive, continuous work of the Holy Spirit in people's lives. It is "Holy Spirit-uality" (Wade 1995:1109). A crucial component of this course is to encourage students to allow the Holy Spirit to penetrate the darkness of their natural self-centered worldview, defined by the "wisdom of this world," and let Christ crucified shape a new "vision of life" based on the "wisdom of God" (1 Cor 1:20-21).

It is my constant desire and effort to illustrate to my mentees a Christocentric third culture worldview, which is a unique blending of

intercultural competence and spiritual intelligence that empowers a leader mentor to serve in an intercultural setting. I have lived in four distinct cultures and my cultural awareness developed by reading, observing, and unfortunately, learning from mistakes. My observations and experiences have led me to conclude that there are two basic types of cultures: the dominant, and the submissive. Long processes of political dominance and cultural imperialism have shaped both the dominant and the submissive cultures in different ways. According to my observations, the people in submissive cultures are humble, compliant, and have limited confidence. These are the kind of people that are usually ready to learn and follow. On the other hand, the people who belong to an dominant culture are proud, overconfident, and demanding. They are the people that are always ready to teach, and to lead.

I was born in Romania, a country that was under the dominance and influence of the Otoman Empire for centuries, and I served for seven years in Mexico, a colony of the Spanish Empire for a long period of time. As I come from a submissive culture, I do not struggle at all to be a leader mentor when I served in similar cultures to mine. However, when I served in an dominant culture, it took more time, difficulty, and effort to mentor students. Developing intercultural competence has been a painful process. I discovered that good intentions do not prevent a mentor serving in an intercultural context from making mistakes. I believe that with time, accumulated knowledge, improved skills, and changed attitudes, I can think and act in more interculturally appropriate ways. I also pray for the wisdom that comes from above (James 3:17), for it illuminates and inspires even the most experienced individuals who serve in an intercultural context.

I exercise my mentoring call in the field of ministerial and theological education. According to Williams, there are two enduring characteristics that define mentoring for pastoral formation, "the gift of place and the gift of space" (2005:59) The author comments that the "student-pastor is given a *place* to participate in the ongoing ministry of localized community, and they are given *space* to reflect on their ministry in regular conversations with a mentor-pastor and with other persons in the community" (59, 60). As the coordinator of the ministerial praxis, I facilitate both the connection of the student-pastor with a local community and I provide the proper time for theological reflection and debriefing.

Successful leader mentoring requires a patient, long-term commitment. Moses mentored Joshua for forty years and Paul engaged Timothy in a mentoring relationship that lasted about twenty years (Oden 1989:5). Even Jesus did not interrupt his divine mentoring when he ascended to heaven. He continued to assist his disciples through the presence of the

Holy Spirit. A leader mentor that serves in a university setting needs to understand that the discipleship process does not end when a student graduates. In fact, the mentor will continue to provide advice, encouragement, and spiritual support as long as they live.

Conclusion

Contemporary mentoring has changed in significant ways. Edmondson Bell-Smith and Nkomo describe six major characteristics of mentoring in the twenty-first century: (1) both mentors and mentee will no longer be homogenous; (2) mentoring has moved beyond the business world; (3) the forms and usage of mentoring will be as diverse as the individuals in mentoring relationships; (4) communication technology will continue to impact the power of mentoring and also will facilitate global mentoring; (5) individuals and organizations will pay greater attention to mentoring as a constellation of helping relationships, connecting a diverse cross-section of people across time, space, and disciplines; and (6) there will be an increasing use of peer mentoring and mentee upward mentoring—where the mentee is the wise sage (2017:238, 239).

Leader mentors who serve in an intercultural setting should not only "adopt a third culture perspective" that will "enact culturally appropriate behavior" (Osula and Irwin 2009:1), but share an authentic new way of life, a *modus vivendi* that is informed by a high level of cultural competence and transformed by the constant presence of the Holy Spirit. The process of intercultural discipleship requires leader mentors who are intentional, honest and vulnerable, humble, supportive, visionary, and caring because they have experienced the worldview transformation they want to inspire in their mentees as they will also serve in different intercultural settings.

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